Vol. II. BOSTON, AUGUST, 1889. No. 8.

"Our part is to conspire with the new works of new days."---Emerson.

THE NEW IDEAL

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FREE RELIGION vs. SOCIAL SCIENCE.

"The true Touch as concerns the Life of To-day": There is freedom enough to-day in religion. But freedom of life—opportunity to live, and live as life ought to be lived—is yet far from realization, for the great many. We who dally in moss-groves are denying the great present. The chips should be flying in new clearings! Why are we, here in the new ideal, still scraping old tree-trunks?

—*See General Topic, "Freedom of Life," page* 131 *of this paper.*

Says a subscriber to THE NEW IDEAL,—a thinker, and one competent to speak: *"I do not hesitate to pronounce it the best production of its kind that has ever appeared in this country."* The above from New Jersey;—and the following word is from Florida: *"What I see in your special way of taking hold of the matter is, that you will draw Liberals together—you will help them to know and appreciate each other better."*

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[From J. M. HAWKS, M.D., Hawks Park, Volusia County, Florida.]

"I am anxious to honor and benefit myself by becoming a subscriber to **your most excellent journal.** The Report of the Free Religious Association's Convention, in July number, is a wonderful document. It is **a complete 'New Testament' in itself,**—Gospels, Acts of the Apostles, and an Epistle of Potter the Apostle. It is a good missionary document, and I trust it will be scattered over the country,—over several countries."

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"I think the paper will really fill a need."

[From FREDERIC A. HINCKLEY, Florence, Mass.]

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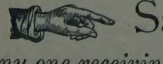

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[From Dr. EDMUND MONTGOMERY.]

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The Object of "The New Ideal."

THE object of THE NEW IDEAL is the discovery and propagation of constructive liberal thought, and the application of modern ethical ideals to the increasing problems of human need. This work it will deem Religion. It will feel, moreover, that there is no religion higher or more necessary; for this, on its thought side, will be the establishing of ethics and religion on a scientific basis,—a consummation which a rapidly increasing number of the world's earnest workers are more and more, every year now, demanding and endeavoring; and on its practical side it will be the augmenting of the sum of human good.

The actual needs of mankind in the present day are so widely different, in many ways, from mankind's supposed needs in the past; the changed basis of modern knowledge from the basis of older systems is so complete; to those who are able to see there is so much more of beauty and helpfulness in the New and nearer True than in the still prevalent religious fantasies of the child-world, that the editor deems there will be place and room for the paper. And with the unsurpassed list of contributors which he is able to print elsewhere, he is confident THE NEW IDEAL will never lack either in interest or value.

A word concerning our title-phrase: Mankind's old ideal was a supposed supernatural revelation; the authority of tradition and creed; a life in accord with speculative dogma. The New Ideal, as mankind is slowly coming to comprehend and formulate it, is a naturally acquired knowledge; the authority of the nature of things; a life in harmony with the universe's highest discoverable energies. Our title thus hints forcibly, and in three words, the whole high basis of the world's modern nobler thought and activity.

EDITORIAL.

GENERAL TOPICS.

"RELIGIOUS" SOCIALISM.

WITH those who — through the long, unmistakable lethargy of the church in the past, so far as is concerned all really *practical* work for the social good — have been driven of late years to attempt all important reform movements wholly outside of "organized religion," it is often to-day a question whether any really good and permanent outcome is reasonably to be expected from the present growing "evangelical" socialistic agitation. The following recent word from a correspondent, in this connection, is therefore not without interest — nor without emphasis, either, coming as it does from a recognized prominent constructive social worker, yet one who, in his own religious and humanitarian belief, is entirely outside of all popular "Christian" dogmas:

> I find that there is more life, earnestness, and concern for the masses, within the evangelical Christian bodies, than almost anywhere else; much more, certainly, than within the Unitarian body — the most selfish of all, in my experience. Though not believing a single distinctively Christian dogma, I hail the present active evangelical interest in Socialism as by far the most promising sign of the times. A religious incentive is, undeniably, the most powerful of all.

We do not see how any one can question the above. Every word of it is sound. Observe that we are not speaking of "theology" here, but of interest. And the "evangelical" interest is, every time, the devoted and self-sacrificing interest, no matter to what end it applies itself. It has been the curse of "Unitarianism," and of Liberal Religion generally, that with its growth out of "dogma" it has grown *in* to a carelessness, a callousness, a "selfishness" (as our correspondent puts it), ten times over more culpable and progress-blocking than the church's continued foolishness and wilfulness in exploded dogma holding. It remains to be seen whether "Free Religion," after its recent brilliant pyrotechnic show in Tremont Temple, is currently and in practical ways to bestir itself at all, or whether it is, after all, to allow the despised "churches" to go ahead and really save the world, while itself now sits back in the "lethargy" it so long has deprecated in Christianity, and, hugging its "freedom of thought," permit humanity to die a slave in its life. It is time to awake, brothers.

"THE NEW PROPAGANDA."

WE hope no one will neglect to read — and not only read, but ponder — the brief article by Mr. Curtis, "Free Religion's Opportunity." The article came to us only just as this number of the paper was going to press, but it is timely, suggestive, and in a direct line with a number of similar expressions in this issue by the editor and others. Mr. Curtis's paper deserves attention — as does also his proposition.

MR. HADLEY ON PHILOSOPHY.

SOME things in Mr. Hadley's article this month make us smile. There are other matters in his paper which might well make men weep; others still which ought to make men indignant — indignant at the social wrong and economic folly under which mankind at present labors. But one thing in his article makes us smile: He is not content to fill his belly with the east wind. But does he really think that "Philosophy" can or ever will concern itself about such petty things as food for hungry men and clothing for naked children? It's his "innocence" that makes us smile.

TAXING PROGRESS.

THERE is no better or more necessary religion in the world to-day than the religion of the increasing Anti-Poverty Societies. But we have yet to hear of the club-room of one of them going untaxed. There are scattered here and there

to-day, over the States, little Free Religious Societies. They do the intellectual religious work of our age, and are the only religious bodies that, in our time, are really leading the world on in thought. Every hall they use is taxed. Superstition, however, still goes free. "State" is not yet so far divorced from "church" that the government does not uphold religious folly while it fines religious progress. (See, in these "Topics," the item, "Trinity Church Exemption.")

MR. GRONLUND.

Our readers will be glad to welcome Mr. Gronlund to our pages. He comes to stay,—as does the cause he represents. His books to-day are not only circulating more and more among "the common people,"—the "wage earners,"—but are gaining ground also in literary and the so-called "higher" social circles. We are glad to advertise in this issue his "Co-operative Commonwealth," and the reader of this will do well to observe, in the advertisement, what is being said of his works, by Howells and others.

"RELIGION"—OR HUMAN GOOD.

Without supernaturalism, no religion. So thinks Mr. Holland in his current article. And therefore, he concludes, there will never again be a new "great religion." Possibly!—but, in such event, simply because there will be something better. And a something, moreover, that is now not very far off. Men are waiting for it,—are eager for it,—are expecting it,—are beginning to work, and even devotedly to sacrifice, for the bringing of it in. They name it *The Gospel of Human Good.* If indeed something that shall not meet recognition as "religion," then so much the worse for religion. For the Gospel of Human Good is to hold sway.

MR. MARSHALL'S "CO-OPERATIVE" WORSHIP.

Mr. Marshall is always brief, but he always speaks to the point. Yet we sadly fear he is a religious dreamer. Why! in his article in the present issue he would actually have religious worship identical with human co-operation! We fear that as a minister he will be rejected by his denomination—as was the reformer of the New-Testament legend, whose reputed words he quotes, by those to whom, according to the story, the precepts were originally delivered. No, it will never do, Mr. Marshall, to make "religion" synonymous with "Socialism." Prove the Jesus of the gospel-narratives a Socialist, and you drive multitudes of self-styled Christians from your pews. For, in the eyes of many, better were irreligion than Socialism, if religion be Socialism!

SHADY SUMMER HOMES FOR DOGS AND CATS.

The Boston papers have contained of late various advertisements of "Summer Homes for Dogs and Cats," where Towser, through the weary summer days while his mistress is "fatiguing" at seashore or mountain, may still, without intermission, have his usual fragrant morning bath, fresh mutton-chop, newly-ironed pink ribbon, and well-cut greensward for a romp; and Tabby her silk-lined basket, saucer of fresh cream, and hanging-basket of horsehair and perfumed tissue-paper, with which to take "gentle exercise" by patting it occasionally with her paw,—thus whiling the monotonous day away.

SWELTERING SUMMER SIDEWALKS FOR HUMAN BEINGS.

If any man is going about longing for cause to grind his teeth, and to curse the day of "civilization's" birth, he has only to read the section immediately preceding, and then to look at the first full-page illustration in the New York *Frank Leslie's Illustrated Newspaper*, of date July 13,—depicting "A Hot Night on the East River Front, by a Staff Artist." If the scene there drawn, of wan-faced, half-clad mothers, of feeble, panting infants (reported death-rate of babies alone, in New York city, for the week ending July 13, 764), and of ragged, hunger-thin boys and girls, all lying miscellaneously together, through night after night, on bare wharf-planks and river sidewalks, for the sake of a broken, semi-slumberous hour, and a whiff occasionally of cool river-air, however tainted with bilge-odors and floating garbage,—if this scene does not accommodate such a man as we have hinted at, in his longing for some good and sufficient cause for weeping or for cursing, we are at a loss where to point him. And overhead, in giant mockery, swings the great Brooklyn suspension-bridge, the pride of modern scientific achievement, joining the wealth and religion, and political trickery, and "charity schools," and "Trusts," and love and heartlessness, of the two mightiest cities on this great, free, and glorious American continent!

THE "TWENTIETH CENTURY."

Mr. Pentecost's *Twentieth Century* (New York) seems to be becoming more and more a power. We have intended for some time to make mention of it in these columns. Started less than a year and a half ago, as a four-page leaflet, it has grown from that to eight, twelve, and now to sixteen pages, weekly. And it deserves the widest possible circulation and prosperity. Fearless, progressive, honest, open, generous, unbound, burying the dead Past and treating only the things of the needy Now, what "success" does not such a paper and such an editor deserve? High, however, we earnestly believe, above simple "success," do both its editor and its business manager (Mr. Leubuscher) count that superlatively nobler thing than "success,"—Human Helpfulness. Always, therefore, should the hand and heart of all the believers in The New Ideal of Boston be outstretched to the *Twentieth Century* of New York in co-operation;—to the possible fine issue that, through their mutual working, the actual Twentieth Century of the human era (now less than eleven years distant), and the actual New Ideal of latter-day human aspiration and endeavor, may come into living, vital realization together.

FROM HOPE VALLEY.

If there is hope in the valley, what ought there not to be on the mountain top? And this is the enthusiastic word that comes to us from a contributor in Hope Valley, Rhode Island, concerning the world-message sent out in our July number:

> I have finished reading for the first time—certainly not for the last time—the July number of The New Ideal. The paper is magnificent from beginning to end. Mr. Bellamy's address is pure, unadulterated, concentrated inspiration. If it were possible for anything to be *twenty-five* carats fine, it is his splendid address. I don't see how any one can read the contents of The New Ideal for July without feeling that life is worth living—not for what life is now, but for what the efforts of noble men and women are trying to make it for the future.

Not worth living for what life is *now!* What a commentary on modern boasted civilization!—that in a land of untold wealth, of luxury such as never previous age or nation dreamed of, one man woman or child, through lack of the bare necessaries of life, does not find life worth living! And, notwithstanding all that optimistic liberal religious theorists may dare to claim for life, even under the worst and sorriest of hardships, we do not hesitate to believe that, under present social conditions, it were better, ten million times over, for many and many a hunger-sick, labor-weary, sin-driven man and woman and child in this land to-day, that they had never been born. Life for them is *not* worth living now. Happy indeed, then, the "noble men and women" who are trying to make life better for "the future."

"FREEDOM OF LIFE."

For the sake of what good it may do in certain quarters (if it may do good at all), the editor would be glad to have all his friends read a paragraph which he wrote some weeks ago, at the end of a business note, to the co-workers in New York who publish the *Twentieth Century*. He has, for certain reasons, hesitated not a little as to reprinting the paragraph in The New Ideal, but the words are words he greatly desires to speak and to have read; and he therefore finally decides to quote in this place, entire, both the paragraph itself to which he has referred, and the *Twentieth Century's* comments:

One of our most gratifying experiences is to receive appreciative letters from brother editors. We have several, among them the following from James H. West, the editor of The New Ideal, our very choice and able Boston contemporary. It is a personal letter, but we have his permission to use it here:

Thank you for your appreciation of The New Ideal. *You have the nearer true touch, however, as concerns the life of to-day.* With another year, The New Ideal will be more prominently a factor in social progress, or it will deem it its duty to combine with some paper that is so. There is freedom enough to-day in religion. But freedom of life — opportunity to live, and live as life ought to be lived — is yet far from realization, for the great many. We who dally in moss-groves are denying the great present. The chips should be flying in new clearings! Why are we, here in the new ideal, still scraping old tree-trunks?

That letter will make every social regenerator's heart warm toward Mr. West and The New Ideal, which we hope will not combine with any other paper but take up a new work in its own peculiar field. What a great gain it would be if the Free Religious, Liberal and "Infidel" papers would pay more attention to the poor man's side of the social question. "Freedom of life," as Mr. West calls it, must now be attained as "freedom in religion" has been.

"TRINITY CHURCH EXEMPTION."

We willingly print, in our Correspondence Department, the two letters called out by the item headed as above, in our June issue. But we do not see that the correspondence betters the *principle* any, however much it may soften the facts in the one instance under comment. Moreover, the support of "charity" schools is no virtue. Charity schools are but the porridge the rich are to-day throwing to the poor to keep the poor a little longer from rising and "helping themselves" to something more than porridge. The "fearful blunder" in this matter is not so much the blunder of Gen. Grant, who, so far as he erred at all, erred on the right side, the sensible side; the "fearful blunder" is that in a land of plenty and of boundless further natural possibilities, the wealthy supporters of Trinity and all other churches permit the *need* any longer to exist for "charity" schools. Were economic matters properly, that is to say justly, arranged to-day, the "Census of 1890," to which Mr. Badger looks forward, would indeed show an "instructive" statement: — it would show not one hungry baby-mouth open in all this land for charity porridge; not one pale woman-face peering up out of rags for bread. And the example of the Trinity Church stock-holders alone might bring about such a result — a result which would be worthy even of a Church of the New Ideal. For it needs to-day only the influence and example of a few of the *right kind* of men, to set a mighty ball to rolling. Moreover, the annual rental of the land alone which Trinity Church and Cemetery occupy would support a dozen "charity schools." Furthermore, while every poor little struggling Free Religious society in the States is taxed, why should "churches," to the extent of four hundreds of millions of dollars or more, go free? But, from present appearances, the Census of the year 1990, not of 1890, is what The New Ideal fears we must still look forward to, before much either of real religious or real social right shall be: unless, indeed, "the right kind of men" — men themselves already of wealth and recognized high social standing and influence — *do* sooner help to set the mighty ball to rolling. The "poor" reformers, to however great an extent "men of thought and men of action," cannot, alone, "clear the way."

THE WAIL OF LOW HUMANITY.

[Even four years ago, so strong was the public feeling in the country against anything that looked like Socialism, that paper after paper refused to insert these lines. They have lain quiet since, among many other manuscripts. Does *Twentieth Century* care to use them? — J. H. W.]

Ah, whither shall we look, and whither turn? —
Life's road is bleak!
About us fiercely wrongs and passions burn:
In happier paths our feet would fain sojourn!
Where shall we look? — ay, whither shall we seek?
For we are weak!

Up to the silent heavens in vain we raise
Our blinded sight!
Men through the ages, through long years and days,
Their supplications fond, in prayer and praise,
Have raised with looks like ours, and faces white —
Yet sank in Night!

To You, then, who have fought with Fate like us,
And gained a place! —
Who by no gift or aid miraculous
Have fled the Woe, the Vale Calamitous;
But in Man's natural might alone, and grace,
Have won life's race! —

To You, O Brothers higher up! we turn, —
Our human kin!
Lend *ye* the means for us life's heights to earn!
Uplift with love, where now your brows are stern!
Do *ye* o'erturn for us earth's wrong and sin, —
And let us in!

1885. James H. West,
in *Twentieth Century* for July 20, 1889.

ESSAY.

For *The New Ideal.*

PRESCRIPTIONS FOR SOCIAL ILLS.

This article is to treat certain modern "prescriptions" for social ills.

The most comprehensive and simplest prescription of all was that adopted by the French Revolutionists of a century ago, *laissez-faire*, — the only one we have known so far in America. It is a very pleasant remedy for those who have won the prizes and hold the winning cards. Let Government but stand aside in all matters of trade and industry, let each one be free to follow his own interest, and the greatest sum of wealth and the very best distribution will follow. Such the theory, but not such the results of it, after more than a century's trial.

Laissez-faire, while it lasted in its purity, helped to heap masters' fortunes; and, had it so continued, would have sapped the nation's physical strength and energies and destroyed its morals, and would at last have resulted in a materialized plutocracy and a degraded proletariat, — unless indeed the latter, before its spirit and physique had been broken, had risen in terrible insurrection, a result that would have been more likely. Yet it should never be forgotten that it is to *laissez-faire* we owe a fact of the very first importance: the absolutely illimitable productivity of our days; so that now quite another thing is needed, to wit: stimulus to production.

A second remedy is *Trades-unionism*, to which we are indebted for the timely restrictions on *laissez-faire*, and especially on the English employers. The unions have been of capital use to civilization by elevating the working classes, raising wages very considerably, and reducing the working-time in England to nine and one-half hours a day. For these benefits are almost exclusively due to the English Trades-unions, though they very selfishly tried to advance the in-

terests only of their own members. In England they seem now to have done their work; self-satisfied with the condition to which they have raised themselves, they have got into a rut and appear to see nothing beyond the wage-earning condition. Quite different here in America. The two great organized bodies, the Knights of Labor and the Federation of Labor, each now composing hundreds of thousands of members, are evidently preparing our workingmen to become soldiers in the great reform-army of the future. Even now, in pamphlets and from platforms, they boldly proclaim their ultimate object to be abolition of the wage-system, and an eight-hour working day as the first step. They are now doing all they can to convince the Conscience of America that their last-mentioned demand is right. Let the Conscience of America at least listen! — for, if they make no impression by argument, they are resolved, by a general strike, if necessary, to demand Eight Hours on the first of May, next year.

A third remedy is *Profit-sharing*. This is at present the remedy of that Conscience, which our organized Labor is now trying to further enlighten. For a successful Profit-sharing system would, in fact, make a sort of upper class or aristocracy of labor, cut off from the general body of workingmen, — in which there would be nothing to regret, but quite the contrary, except that it would likewise tend to swell the circle left outside. There would undoubtedly be a new distribution of wealth effected, but not one of unmixed good, because, while solving a portion of the social problem, it would make the other and harder half of it still more difficult to deal with.

And another difficulty here is, that the general institution of Profit-Sharing depends entirely on the good-will and good sense of the employing class exclusively, and that the only means relied upon by its advocates — like Rev. Mr. Gilman — for a general introduction of Profit-sharing, is preaching, and, again, preaching. Experience has shown that our employers are deaf to preaching. Even the fact that Mr. Godin of France has now for thirty years been preaching to them, and not alone in words, but in deeds, has made not the least impression on them. For, as this gentleman told the writer personally, he founded his *Familistère* at Guise — a perfect model in Profit-sharing — for the express purpose of showing his fellow capitalists that they could practise it without risking one cent.

A fourth prescription, *Co-operation*, may be said to have been the remedy of the Conscience of the Past. But that has been tried, and failed. Forty years ago, noble men, like Lloyd Jones, Thomas Hughes, and other disciples of the generous Robert Owen, reasoned that if they could succeed in starting co-operative stores, get the workingmen to patronize them, and afterwards use the profits, which otherwise would have gone into the pockets of middlemen, in starting co-operative production, — i. e., shops that should employ, first, the workingmen-patrons of the stores, and then one section after another of the working-class, until the whole class became its own capitalist and its own employer, — the wage-system might gradually be entirely abolished. It was a splendid as well as practical idea, and the first part has succeeded beyond their wildest expectations. The co-operative societies in the North of England, a few years back, had nearly a million of members and did an annual business of $150,000,000. But alas! that million of members have not the co-operative spirit of their noble founders. Instead of caring for co-operative production, these members are very anxious every dividend-day to get their dividends, which they then use in buying joint-stock shares in the Oldham mills, and become thus small capitalists themselves, raising themselves out of their class, instead of raising their class. Lloyd Jones hence, a short time ago, died of a broken heart — to the writer's knowledge.

We now come to the latest "remedy," *Socialism*, — in which we include Georgeism, for the only part of the doctrine of Henry George that is valuable, viz., the nationalization of land by nationalizing rents, is purely Socialistic, and this is why George also is one of the most prominent forerunners of Socialism. But mark, now, that thus far we have used the terms "remedy," "prescription," and "social ills," only conventionally. For Socialism is both a system and a philosophy, and as the latter it contends that society is really not "ill" at all, and does not in truth need any medicine whatever. All civilized nations are undoubtedly at present going through a crisis, which will infallibly end in a socialistic or collectivistic *regime;* that is, one where all capital is owned and controlled by, and all occupation carried on by, the collectivity. But this crisis is no more to be called "illness" than is a child's teething-period, which also ends in an advanced growth. Socialists teach that the Co-operative Commonwealth is certain to be the next stage in our development, whether we like it or not; that all previous historical periods, and especially the present one of *laissez-faire*, have been preparations for it; further, that Evolution, by concentration of business and capital and operatives, has now prepared our whole environment for the advent of Socialism, to such an extent that we in this country, perhaps, could even introduce it to-morrow — if but the brains of our people were ready.

That is our task, exclusively: to educate, to make ready the brains. But that they are already getting ready is evidenced by the Nationalist and Christian Socialist movements, and by the publication and success of that noteworthy book, "Looking Backward," — which, precisely, is noteworthy as betokening an awakening of the American mind. In a couple of years it will have done its work and be outgrown. For the Nationalism of "Looking Backward" is pure Socialism. The point where it differs, to wit, in the claim for *equal* rewards, is simply a superficial notion, which Edward Bellamy would have dropped long ago if, before sending his work out into the world, he had but thought of studying what has been written elsewhere on the subject, — but that, perhaps, would have been too much to expect from a genuine American.

When our highest intellect and wisdom, deeply stirred by pity and a higher sense of justice, take up the cause; when some leaders of thought and letters and art, possessing the ear and appealing to the heart of the public, place themselves at the head of the new crusade, filled with enthusiasm and devotion, then the naturally slow course of evolution will be accelerated into revolutionary speed. For meanwhile the body of the reform-army will have been made ready. And when, at the commencement of the Twentieth Century, all business from ocean to ocean is concentrated into Trusts, and our workingmen confront these Trusts in equally solid phalanx, having by experience come to the conclusion that private control of capital has ceased to be a benefit and become an unmitigated curse, — the time will be ripe for the birth of the New Social Order.

LAURENCE GRONLUND.

GENERAL CONTRIBUTIONS.

WHAT DOES LIBERALISM OFFER THE WORKINGMAN?

FOR the purpose of keeping the laboring poor contented within "that sphere of existence in which it has pleased God to place them," the church has always been exceedingly generous in promises. In fact, what was there in the nature of heavenly gifts they were not promised, provided they placed unquestioning faith in everything the church taught them? They should sometime, in a visionary future, tread

the golden streets of the New Jerusalem. They should wear white, shining garments, which would never be subjected to the caprices of changing fashion. There would also be no end of golden crowns, studded with bright stars. An endless quantity of musical instruments, of a primitive type, would furnish an outlet for the superabundance of heavenly joy, while endurance would reach its climax of perfection in unceasing practice in singing psalms. These were the things which should reward and pacify, — the things which Infinite Goodness would bestow on such of the laboring poor as should be redeemed by faith.

How easy it has always been for the church to answer appeals for justice by a mechanical repetition of the text, "Whom the Lord loveth he chasteneth"! How easy to point upward to the sky, and say, "My laboring friend, there is a land where no tramp-law exists! Your sufferings, your sorrows, your many disappointments, the endless hardship and oppression to which you have always been subjected, have all been necessary in order to properly prepare you for heaven. For your hunger here, we will give you the bread of life there. Garments of righteousness will be the reward for your nakedness. The many-roomed mansions shall be your compensation for lack of shelter and a freezing temperature. Best of all, you will have attained spiritual wisdom, and then all will be plain that you cannot understand now."

No wonder that the more thoughtful and intelligent class of workingmen have lost all faith in the Kingdom of Heaven, and in the various promises concerning it. Every day they are seeing with clearer sight that heaven is too visionary to be valuable. They see now that, instead of enhancing their welfare, they have been receiving such support as only a broken reed can give. "Come unto me, all ye that labor, and I will give you rest" — in heaven. They have discovered that the Christian church has long been subsidized by plundered wealth and usurped power, and the great length of time it has taken to find this out shows how truly ignorance and blunted perceptions of right and wrong are the legitimate outgrowths of mental and moral subjection.

Its gospel to the poor is a gospel of contentment. When carried to its logical conclusion, it has always furnished a ready-made grave for the speedy burial of every progressive idea as soon as born. It has never failed to pronounce its benediction on the poor who were obedient in slavishly submitting to such authorities as had been instituted, either through the agency of tyrannical force or the almighty dollar.

But while Christianity is a total failure from the workingman's point of view, the question I ask, in the hope that it may be answered, is,—What does Liberalism offer him better in its place?

I know, from daily association, and as one of the class, that religious skepticism is all the time gaining ground with workingmen. This, with the fact of their general non-attendance at places of Christian worship, their readiness in listening to popular lectures on the one day in which it was formerly believed to be a sin even to think of worldly matters, shows what destructive liberalism has done in breaking the strong fetters that once bound them to the shrine of Christian superstition.

But what does Liberalism propose to do for their social welfare? The same intelligence that has taught them that the truths of rational thought can have no fellowship with the falsehoods of an irrational theology, has also taught them the injustice of their present social condition. While the church has been wrestling with depraved hearts, and Liberalism with superstitious heads, there has been an apparent forgetfulness of the fact that soul and brains do not constitute the whole of a man. Men have bodies which require care and nourishment. With them, the avenue to greater culture and refinement lies through an ability to obtain those material things which must be acquired as the first necessary step to the end in view.

The mal-adjustment of workingmen to their social environment is out of harmony with the spirit of scientific progress. Liberalism — especially the newer Liberalism — is supposed to be engaged in applying, practically, ethical rules to human lives and human needs. But what effect will the practical operation of such rules have on the working classes? Do these rules have reference solely to the heads and hearts of men? Are they based on the maxim, "To be happy you must be good"? Or are they founded on a principle broad enough to consider, among other wants, the wants of men as physical beings?

For there is a world of truth in the fact that morality and intelligence can find but little nourishment in an environment of physical discomfort and degradation. Moral and intellectual death must be expected, when all the energies of mind are forced to concentrate themselves on the problem of how the bare necessities of life shall be obtained. The consolations of religion may be refused by the poorly-clad, ill-fed miner. What consolation does Liberalism offer him? Is it to be found in a special vocabulary, that contains such words as are needed to accurately define "Agnosticism"? Will that be better than Christianity's offer of a free pass to Abraham's bosom?

The mill-operative, whose food would be sniffed at with disgust by the lap-dog of a society belle, and who is ever living in constant fear of another ten-per-cent. reduction, may have lost all religious ambition to become an angel in "the sweet by-and-bye." What does Liberalism offer him for the "hard now-and-now"? Can the "Nine Demands" be so construed as to meet the requirements of his case? Will an abstruse lecture on "The Philosophy of Free Religion" be better adapted to give him hope, than the promises of the Christian religion?

Some time ago I saw in the *New York Herald* the claim, made by a prominent minister, that 20,000 women were yearly driven to lead lives of prostitution in the city of New York alone. The cause assigned was sheer inability to gain an opportunity to earn an honest living. If this claim be true it should be Christianity's shame. The individual experiences of each one of these unfortunate women should count as so many indictments against civilization, — Fourth-of-July orators to the contrary notwithstanding. And while the workingman may sneer at the hollow mockery of Christianity's platitude, — "Go and sin no more," — he may ask if Messrs. Ingersoll and Wakeman have nothing better to offer, as a remedy for the prostitution that is born of poverty, than to repeat the formula of that collossal fraud on the poor, — "They should have more protection in the shape of higher tariff rates." If they should then starve owing to the added cost of life's necessaries, they would at least have the satisfaction of knowing they could die in a conventional manner; that two great representatives of liberal thought had given them the opportunity of jumping out of a degrading frying pan into a respectable fire.

During the present century liberal science has made great strides in acquiring knowledge. From that knowledge has materialized all the wonderful evidences of surrounding wealth and prosperity. But, contemporaneously with the growth of knowledge, the laborer's discontent increases, keeping equal pace. He claims, and rightfully too, that while increased knowledge means increased power, it still, rather than securing for him what should be the true end of knowledge, — happiness, — to a great extent degenerates into a lever of oppression, through which he becomes more effectually the tool of the rich. And he asks why it is that science, with an acquired ability to weigh stars and measure molecules, should be powerless in the presence of that iron

law that says his wages shall always tend to the point of bare subsistence?

While the church is absorbed in the task of saving souls, and Liberalism is looking for more proofs of the doctrines of evolution; while politicians are scrambling for office, and statesmen are considering the expediency of facing the public with the distasteful truths of a new political economy, Trusts are more closely consolidating their ranks, and strikes, lockouts and reductions of wages are giving added momentum to the force of the workingman's discontent. It would be a good idea for liberalism to seriously ask in what that force will eventually terminate, if once it gets beyond the power of moral restraints. Who will answer the question of how the equilibrium of social relations shall be adjusted, so that justice may be done to all and injustice to none? Will Christianity? No. Will Liberalism? ——.

GEO. H. HADLEY.

A SYMPOSIUM.

SOCRATES, Buddha and Confucius lived at the same time; one in Greece, one in India, and one in China. It will not seem inapt if we suppose these three men to be a little nearer, in fact to be together; for, since their death, their influence has floated together. Suppose, then, Confucius and Buddha to be spending a few days with Socrates, in Athens. Of course, as they are very marked, decisive characters, they are here for a purpose. They are holding a conference to discuss the true purpose of life.

Socrates is a dreadfully ugly looking fellow, but you can see he is very confident and very calm. He is sure that he has discovered the folly of his age and found the solution. Confucius is a smooth-faced, tall, and portly man, who gives you the impression of a retired business man. But what a head! He fears nothing, and is quite as sure of himself as Socrates. Buddha comes in the garb of a beggar. Socrates does not seem to know what he has on; probably Xantippe, his wife, dressed him while he was explaining to her what is a model republic. No wonder her temper was tried. Confucius, on the contrary, is exceedingly careful of every fold of his dress; his silver buckles shine, and his silk robe is worn with magnificent grace. Buddha, however, is quite as positive a nature as either of the others. His medicant shirt does not hide the exquisite beauty of his form, which is not sensuous, but the ideal of vital health. His face is lovable and yet strong, for a man's face is never lovable that is not strong. You would feel like saying, "dear Buddha," as soon as you saw him. Confucius reminds you of any great scientist who is busy making discoveries or inventions to enable science to feed the crowd. He looks like what we call "a practical man." It is the stomach of the crowd that he considers first; Buddha is as evidently considering their souls; and Socrates their heads.

Alcibiades, a young fellow of the Greeks, has invited them to his house, and spread a feast. Buddha pulls a crust from his wallet, and, praying devoutly, refuses anything else. Socrates supposes himself to be eating heartily, but really scarcely devours a morsel, so busy is he talking. Confucius, with considerable ceremony, eats a hearty meal, laying aside a portion for the gods.

The feast over, Socrates begins the discussion. "You know," he says, "my friends Buddha and Confucius, why we are met to-day. Our subject of discourse is salvation; how to save men from sin and loss. Buddha, we will first hear from you."

Then Buddha dropped on his knees, saying, "O Life! O Light of Life! O Life of my soul! illumine me, I am nothing, shine within me, light a lamp in my soul that I may see myself and know Thy will. Who shall overcome the earth and the world of death? Who shall find out the path of virtue as a clever man finds out a tree? He who knows that this body is like froth, and has learned that all things are unsubstantial, he shall break the arrow of death. Salvation is to conquer the flesh, to overcome desire for life; a wise man should give up all possessions and all desires; leaving all pleasures; calling nothing his own. The wise man thus loses the destructive force of care. No one can find peace and pure salvation in household love, in wife or in children. He who gives up all attachments of a worldly sort, clinging to nothing, having conquered his faculties, he is full of light and peace and is free from this world; for the world is evil; to love it is evil, it is our taskmaster. Give all to the poor and follow me, and I will show you rest. Life is to be gotten rid of, it is full of evil. To find God and see him; to enjoy eternal freedom from earth-lives, — that is the true end. Teach men to rise above their senses, to scorn love, to seek only God."

Then Socrates, although boiling full, and never having held his tongue so long before in his life, still, bound by courtesy, turned to Confucius, and said, "O Confucius, is this true? What sayest thou? Is man to be saved by giving up the world and betaking himself to poverty and prayer?"

Confucius answered, "Let me first hear from you, Socrates, for I have heard so much of your wisdom that I have a longing to know if all the wonderful things said of you are true."

Socrates said, "That, Confucius, is also my great puzzle; I am peculiarly anxious to know whether I am, as the people say, a wise man; for really I do not know; I only know that the rest are fools, and their judgment not worth a bit of copper. But my opinion is that those who adopt Buddha's ideas will end in conceit and hypocrisy. When they think they have given up all things, then will they be most completely slaves to notions and whims and beliefs and feelings; and that, you know, Confucius, is worse than to be a sensualist. The sensualist lives like a beast, and is happy in his way; but the self-deceived are happy only in a lie. The world is full of devotees who give up this world; but they pray and look for another world. I do not see that they differ from the rest of us. I pray also, but even as I would throw a crust to that hungry dog there. For I think the gods may be hungry for a little attention, and what I have to spare I give them; also a cock, or some trifling gift. But my opinion is, a man is saved or made better by nothing of this sort; he is made better by nothing but knowledge. Salvation consists in finding out the truth, and one may do this only by hard study, and by questioning all things. I would question the trees, and the stones, and customs and laws, and all sorts of men, hoping to find out something to a certainty. Then I hold that a man, knowing something, will never be content without knowing more; and that sets him on the road to be, after a while, master of the universe. Then, becoming master of truth, he is no longer a slave, and so he is free. Now this, O Buddha, and O Confucius, seems to me clear, — that to know, alone, will save a man."

Confucius, with the eloquence of an orator and a man of the world, said, "Now, having heard the views of both my wise masters, gracious lords of wisdom, I nevertheless differ from you both. In my opinion salvation is neither by praying and meditating, nor by knowing, but by doing. Do not ask of me what mystery have you solved, but what have you accomplished. For the real salvation, after all, is to enable the people to earn food enough; not to teach them how to go without food. The head cannot laugh at the stomach, but the stomach can laugh at the head. I would teach all men to labor and to love labor, to be honest in the use of what they get by labor, to be patient, enduring, self-contained. In this way they shall conquer the earth, the rivers, and the air, and the soil shall pay tribute and men shall live happily, having abundance. Religion I would

not teach them, but morals. Having given the gods a share, I would let them alone, giving them no further concern; for of this I am fully convinced, that prayer is but a waste of time. One may grow a cup of rice before he can pray one grain of it into his bowl. My ideal is the nation where all men do their duty, from prince to the humblest of the poor. Nature is our mother; all we have to do is to find her bosom, and drink the milk she furnishes. Where praying abounds, idleness and poverty abound; 'when a man ploughs not, some one in consequence suffers hunger; when a woman weaves not, some one is cold.' The sweetest of all music is the whirr of the shuttle, for it sings, 'plenty for the poor.' There are four things that I believe in: scholarship, morality, industry, truthfulness. The doings of heaven do not concern me. The corner-stone of all virtue is, Not to do to others as you would not wish them to do to you. You, Buddha, strive to find the gods; Socrates tries to find himself; I would seek to find my neighbor. The noblest reverence is not that which is shown to unseen beings, but to our fathers; to the old people. Neither, O Socrates, do I see that knowledge always helps a man to true wisdom, for the learned often make fools of themselves. Let us rather bend all our energies to teach men to do right things at right times, and to make this earth a place of abundance."

"But," said Buddha, "this earth is a delusion; it involves a snare to the soul; whoso loves the world loves a sinful thing; life cannot be without pain, therefore it is evil; it is to be endured only as the will of the gods."

Confucius answered, "That is the very question for us, as wise men, to settle."

Socrates added, "To despair beforehand is folly. Whoso begins with distrusting the works of the gods, cannot have true faith in the gods."

So these great men presented each his own theory of salvation; each one saw the earth to be not what it ought to be; and sought for a remedy. Socrates saw how men make fools of themselves; Confucius saw how men are lazy and wasteful; and Buddha saw how they are cruel and unjust.

Very curiously, these three men, born about the same time, 2300 years ago, represent the only three plans ever yet devised for saving humanity: the praying or religious method; the investigating or school method; the working or moral method; and in one way or another, and after one or the other of these men, all have followed. All the world has been busy on one or the other of these plans. Buddha, or the religious man, has unquestionably had the most influence and followers. I do not know why, only that mystery has great power over human nature. Of one thing we are conscious, that there is more of the unseen about us than the seen, and we are desirous of looking into the God-realm. Socrates has had also his vast power, for he is justly considered the father of philosophy. The schools of to-day, that wield paramount influence, are the consequence of the Socratic theory of salvation.

Christianity was born more directly of Buddhism; — and, so far as it has controlled the ages, it has made praying and fasting predominant. Its hope is in another life, not in this.

The Reformation of Luther was caused, we know, by a revival of scholarship in Europe. That was when the Socratic method came in. Then schools and universities began to multiply, and reason dethroned credulity. For four hundred years the passion has been to know. Whatever men said in the churches, practically they said, in their lives, that the salvation of society depended on schools. Education has been for so long the sheet-anchor of civilization.

But to-day the theory which is becoming supreme is neither that of prayer, nor of study, but that of work. Curiously enough, Confucianism is coming to the front. The salvation of morals, of honest deeds, of justice and industry, is to have its day. Shall we pray no more? Yes, most certainly. Shall we give up study? We shall only study the more. But our praying will become the uplook and the onlook of one who trusts in the victory of right-doing. And our study will have for its end, not to enable us to teach the theology of prayer, but to lend a hand in the skilled toil that blesses the world and bars out misery.

With the salvation by right-doing, comes to the front the toiler. This is the dawn of the laboring man's era. With it comes less of faith in prayer, more of rationalism, less of priestly influence, less of the power of teachers and philosophies, more confidence in doing what our hands find to do.

Buddha shows us what it is to live for the glory of God, Socrates what it is to live for the glory of truth, Confucius what it is to live for the glory of humanity. Are these not all one-sided and partial views? Is not the real man made only by uniting the three methods? We cannot get at certain power without meditation on the Infinite and Ideal. Now Buddha is right, though right only in part; for one must strive to get away from sensualism and so above a sense life. And Socrates is right, though right only in part, for one must know that which is outside of him, and the relation he bears to the universe. And Confucius is right, but right only in part, for one must know how calmly to do his duty. But Buddhism alone leads to self-degradation, to scorn for reason, to abominable waste of time, and would, if it had complete and sole sway, turn men into beasts and the world into a desert; for it asserts that celibacy is better than marriage; the family is a sin, life is an evil. Give the Socrates-idea sole sway, and art and science will bow down to sensuality; morals would die out, and license destroy liberty. Confucianism, alone, reduces society to the level of machinery; each one plays his part as a wheel, a belt, or a cog, and is satisfied.

The three ideas united, (1) Aspiration, hoping, yearning, praying, seeing the divine, looking gods in the face. (2) Studying, looking under and questioning all things, coveting wisdom, worshiping reason, having a passion for knowing. (3) Honoring humanity, doing for others, obeying law, regulating yourself for the general good; — these three things make a true life. Here, then, is the real trinity: aspiration, study, work; and you cannot afford to believe in any other trinity.

Our age is a one-sided age; our religion has too much of the devotee in it; it needs more of the study and work. And no one needs to know this more than we radicals.

E. P. Powell.

A VISION.

[Concluded from the June number.]

When I dared look again the masses of ice had vanished. Deep ravines appeared, down which coursed swift-gliding rivers. In place of fern-trees and rushes, oaks and elms swayed in the breeze. Song-birds sang loud and clear amidst the branches. Feathery grasses and sweet flowers filled the valleys. Then saw I man ploughing, sowing and reaping the fields, rejoicing in all the fruits of the earth. Noble structures, wrought by his hands, rose on all sides; delicate fabrics which he had woven covered his limbs. The animals, with whom he had once contended, obeyed his will — Mind had conquered. How had he changed from the terror-stricken creature cowering beneath high heaven, and the shivering, pitiful object I had seen raise trembling hands towards the luminary from whence his joyless earth came! He stood upright and free, laboring with skilful hands. Intelligence shone in his eye, — noble words fell from his lips. The sight rejoiced my heart, and I cried aloud: "He is a slave no longer. I behold a free soul!"

Alas! too soon I saw that he was more than ever a slave.

The half-human beings I had seen dared look upwards; dared lift up their voices in terror or praise. Men now looked no higher than the temples they had raised; and bowed before idols of their own making, not before the great forces of Nature. Also bowed they before the priests who stood ever by the door of their temples exacting offerings. And then these priests built altars which were ever dripping with blood: the blood of the innocent,—of sheep, and goats; of the patient kine;—ay, even of the human. They no longer worshiped the life-giving sun. They fell before an unseen God who delighted in these things,—whose worship was death.

Then arose one who came forth from an Eastern palace; who put from him all the sweetnesses of life, and wandered as a mendicant teaching the people,—telling them of freedom; bidding them turn from brutal sacrifices. He, too, longed, as I had longed, for a cessation of this life where each preyed on each. I saw his followers driven from the land of his birth; and wherever they went they carried his words of peace. Behold, in the fullness of time, half of the inhabitants of earth acknowledged this Enlightened One. Then built they temples to him who would have had none of their worship. They waxed strong, but not by the sword. When I saw their priests and temples I groaned, for they were of earth.

Later there came another teacher. From no palace came he, but from a humble dwelling of Palestine. Like the Enlightened One, he taught the poor and lowly, and stood up boldly against the priests and the great. Of purity spoke he; of peace, long-suffering, and patience. Him they seized. They nailed him to a cross. Meekly he bowed his head and died. Then his followers raised temples in his honor. Behold, they conquered many of the people of the earth; but by the sword. And I saw the priests of his temple take a fair young virgin and tear her limb from limb. Her cries were like unto the cries of my lost white bird. Then came one who looked beyond their temples, who would fain have told them of the great universe around about their little earth. Him they tortured, until he, being old and weak of body, said of Truth: "It is falsehood," and of falsehood: "It is Truth." Others who would have taught them they burned. And when they dared not burn their bodies they destroyed their written words. Men, women, children, that bowed not the knee in their temples, they hanged, or burned. All these things did they in the name of the gentle being I had seen die on the cross.

Through all the long years had I seen men contending, each wishing to possess that which the other had; and ever were they making more cunningly devised weapons wherewith to slay one another,—while the kings whom they had set up over them, and the priests whom they bowed before, urged them on. Poets there were amongst them, who made sweet music to delight their ears. These they scorned, because they knew not how to grasp and hold a substance called gold that the multitude greatly prized. I soon saw that to be one of the mighty it was necessary to have of this substance. Those who possessed it were exalted. Thousands served the man of gold. They depended on him, therefore did they exalt him. He who had most gave the least possible dole to those who served.

Then in my dream came I to the great city near my dwelling; and I saw one such man. He stood before the people with the words of him who had died on the cross on his lips. Of his abundance he gave a little, grudgingly, with one hand, while with the other he piled up unnumbered pieces of gold.

In anger and scorn I laughed aloud. Then the man of gold, and the priest who supported him, turned on me, frowning. "Freethinker! scoffer!" they cried; and their dupes echoed their cry.

"A freethinker, truly," said I, "while I can think; but if I laughed, sirs, in truth to see you and hear you should rather cause me to weep."

Then did the priest, and the man of gold and his slaves, threaten to fall upon me and crush me. But the stars of the Pleiades, in the form of fair maidens, descended, crying: "Come, sister!"—and bore me upward, far above their temples, towards high heaven.

. . . . . .

The vision faded. The lights of the city were no longer visible. Cold and fair the light of dawn flooded my room. Flower-leaves were unfolding; faint sounds, as of half-suppressed laughter, came from many tiny bird-houses. Ah me! how fair it all was. Could I not rejoice in its beauty, and put from me the knowledge of evil? "No," answered the human heart within me; "only in dreams are you the sister of the far-off Pleiades. You belong to the earth. Its burden lies upon you. You lament the injustice which made your vision so sad a one. The superstitions which bind men's souls cry out against the one and deride the other. Throw yourself in the scale with the slave against the tyrant, until for you this tyranny shall be over-passed."

Then went I down to the great city, and returned with a little child by my side. She was but a waif that I had rescued from foul dens of vice, from curses and blows. I was the gladder for her presence;—yet I sighed; for as we walked up my garden path, her little feet ground beneath them a tiny ant-hill, that it had taken the patient work of hours to raise. "And thus we half-men struggle."

ELISSA M. MOORE.

WINDS OF SNOWS!

WINDS of snows! Winds of snows!
Through your turmoil toiled and sped
Saving fates, to tempt anew
Glories lustrous to the rose—
Faiths that catch their sunrise hue
From the shadows of the dead!

Winds of snows! Winds of snows!
Brave the spirit hid and stayed
Deep below the deeps we wist:
Brave the upward joy that flows
Dream-like from the hours dismissed:
Brave the purpose never played!

HORACE L. TRAUBEL.

"RING IN THE CHRIST THAT IS TO BE."

THE *Open Court* has said, editorially, "A new religion will be born, which must contain all that is true and good in the old religions." Similar predictions have been made by d'Alviella, in his history of the recent Religious Evolution, as well as by Heber Newton in his pulpit in New York.

A new religion, to deserve that title, must present new objects of faith and new modes of worship. It must have something in common with existing religions, like Christianity, Moslemism, and Judaism, or it cannot take their place. The new wine will be in new bottles; but there will still be bottles, and wine. This, at least, is the plainest way to state the question.

Are we really going to have a new religion? Our answer must be found in remembering how the great religions of the past arose, and considering whether the same conditions of success are likely to be repeated. Let us compare some of the unsuccessful attempts made in modern times, especially during the French Revolution, to start new religions, with Protestantism, Christianity, Moslemism, Buddhism and Judaism. The success of these great movements consisted mainly in their forcing or persuading multitudes of people to accept two claims, which varied somewhat with each religion, but were substantially as follows: First, "Our peculiar faith is the only way of salvation"; and, second,

"This is proved by miracles and other signs of especial favor with God." Such claims are contained in the very word "Christ," as also, to some extent, in another famous title, "Buddha." They occur constantly throughout the bible, as well as in the Koran. This latter book was exulted in by Mahomet as his sufficient and only miracle; but his disciples, like those of Moses, the Christ, and the Buddha, delighted in legends; and both Jews and Moslems saw the hand of God in their bloody conquests. Luther, Calvin, and their followers, appealed to special providences, as well as to the miraculous power of their new versions of the scriptures, in proof of their favorite dogma of justification by faith alone. Many means were used in enforcing these claims. The important point is that they were enforced so successfully as to make great numbers of converts; — converts, moreover, who were so perfectly convinced, not only of having a special sanction from God for their religion but of its being the only possible way of salvation, that they were completely deaf to arguments against its truth and totally blind to all attractions of rival faiths. Such disciples form the rock on which a new religion must be built.

Many of the unsuccessful religions have tried to win such trusty disciples by presenting the necessary claims, but have been unable to get sufficient recognition. This seems to be the trouble, for instance, with Mormonism,— which has, besides its moral defects, the disadvantage of having first appeared in an age which is too tolerant to admit that any church or religion can possibly contain all truth, and also too scientific to care much about stories of recent miracles. Spiritualism, too, while certainly not in the least intolerant, even if sufficiently strict in censuring vice, relies on wonders and prodigies to such an extent as to repel more men than it attracts, while many of its proselytes soon desert it for more skeptical views. The fact that science is gaining an ever growing mastery will make it impossible for any new religion to make much out of the old claims. Our forefathers welcomed a new legend as eagerly as we do a new novel. Nowadays, those who want to believe in miracles generally find it all they can do to defend the old ones against destructive criticism, and cannot afford to embarass themselves with new ones. The world's great religions, which still flourish, will be the last of their race.

But it is a new kind of religion that seems to be expected, — one which will simply claim to be better adapted than the old ones to this age and land; which will be thoroughly tolerant and liberal, and which will call herself the heiress of Evolution, not of miracle. This experiment, too, has been tried many times of late; as it was by the English Deists, and afterwards by Robespierre, who, when at his height of power, on June 8, 1794, celebrated the first national festival in honor of the Supreme Being, "the God of Nature but not of the priests, whose temple is the universe, and whose worship is virtue." Carlyle calls this "the shabbiest page of human annals," — for the first celebration of the new religion was also the last.

Soon afterwards, the sect of Theophilanthropists, Lovers of God and Man, was started by some Frenchmen of blameless character. Their popularity was very encouraging at first; for a few months, in 1798, the adherents of the movement had possession even of a part of the cathedral of Notre-Dame. But the interest soon began to decline,— whereupon one of the leaders asked Talleyrand what was needed to make the new religion flourish. "Only one thing," was the reply; — "to get crucified, and rise again the third day."

No religion has ever made itself *Vox Populi*, except by first passing itself off for *Vox Dei*. To refuse to press the old-fashioned claim is to throw away the chance of converting such zealous and self-sacrificing people as are needed for missionaries and martyrs. Such people prefer to stay in the churches which claim divine authority. The new religion may get together curious listeners and spectators for a time; but permanency is lacking. A preacher of unusual ability and eloquence, like Parker, may attract large audiences; — but the movement which he headed is becoming merged in the very sect which cast him out! This is a victory for his ideas, but not at all the one needed for the founding of a new religion.

The established sects are certainly growing more liberal and less powerful; but we have no more right to look for a new religion on this account than we should have to say that England must soon come under another despot, like Cromwell or Henry VIII., because Victoria "reigns but does not govern." If this sort of sovereignty had satisfied Louis XVI. and Marie Antoinette, they might have died in the Tuileries of old age.

Our churches and sects are, or will be, wise enough to accept the situation into which the world has forced them. They reign, but they do not govern. At least this is the case already in New England, where what is called the rule of religion is really that of morality. And thus it will be finally in all civilized lands. This is the safest possible attitude; and those ancient religions which will maintain it will continue to occupy completely the old foundation of supernatural claims. There is no more room for new religions to be built upon this foundation; and outside of it there never has been, or will be, any chance to build at all.

F. M. Holland.

A STUDY OF RELIGION AND SCIENCE.

[Concluded from the June number.]

Mr. Spencer says, "Every religion may be defined as an *a priori* theory of the Universe"; and he shows, as does also Dr. Mansel, how utterly without foundation, as well as mutually contradictory and excluding, are all assumptions and hypotheses about the First Cause, the Infinite, and the Absolute. The Absolute implies existence by itself, in infinite perfection, out of all relations. It cannot be a cause of anything, either less or more than itself, for then it ceases to be the Absolute; it changes, and becomes a relative to its effect, more or less than it was. But how can the Infinite become that which it was not from the first? Dr. Mansel shows that the Absolute cannot be conscious, because consciousness implies an object, "either created in and by the act of consciousness, or which has an existence independent of it. In the former case, the object depends upon the subject; in the latter the subject depends upon the object." There are, moreover, practical difficulties. "How, for example, can Infinite Power be able to do all things, and yet Infinite Goodness be unable to do evil? How can Infinite Wisdom know all that is to come, and yet Infinite Freedom be at liberty to do or to forbear? How is the existence of evil compatible with that of an infinitely perfect Being? for if he wills it, he is not infinitely good; and if he wills it not, his will is thwarted and his sphere of action limited."

Immanuel Kant, one of the great thinkers of the modern world, said of supersensual, noumenal ideas, such as the soul and God, "Reason can never assure us of their existence; attempt to deduce them, and you fall into endless paralogisms; as ideas they exist, but only as ideas, for the senses cannot clothe them with outward reality." He maintained, at great length, "that none of the arguments, whether ontological, cosmological, or physico-theological, by which the being of a God has been affirmed *as an objective reality*, can ever prove their point"; "that valid objective knowledge must be confined to the limits of experience; that beyond these limits there may be formal ideas, but no *matter*, no reality; that the universal conceptions which arise from the synthesis of matter and form, are absolutely true *to us*, but that we cannot pronounce anything to be *absolutely*

true beyond the limits of our own subjective method of viewing it."

Another writer states his interpretation of Kant, in this wise: "Our idea of God is no proof that God exists. That there is a God may be an irresistible persuasion, but it can be nothing more: it cannot be knowledge. Of the facts of consciousness, the reality of the ideas in the mind, we may be certain; our belief in them is clear and solid, but from *belief* in them there is no bridge to *them*."

Kant did, however, assume, as so many others have done, the veracity and practical truth of "intuition," or a higher sense, which he called "pure reason," and thus practically took the transcendental standing of the mystic and seer.

That religious faith is not a rational deduction, the result of study or scientific process, but a sense or sentiment woven into the complex human organism by long and multiplied inheritance, if not, on the other hand, a divine inspiration or gift of sovereign grace, many authorities might be adduced to show. "In forming a true judgment on religious subjects," writes Principal J. C. Shairp, "it is before all things necessary that a man be in some real measure religious. The absence of this requirement in a man renders his religious judgments of no account, however great his powers and however large his knowledge. Men of learning are forever tempted to begin at the intellectual side of things. It is a vain dream." "We accept the words, 'I believe in God,'" says Father Dalgairns, "as simply forced upon us by a higher intuition than any inductive law can engender." Prof. David Swing says, "The man who finds not God in his own heart will find him nowhere; and he who finds him there will find him everywhere."

Mr. William Graham, an able English writer, endeavoring to save and hold to religion all that it can in any possibility maintain for itself from a scientific point of view, arrives at nearly the same conclusion as Mr. Herbert Spencer, *viz.*, that science does not teach more than that there is a limited, negative, non-personal Power behind phenomena, "an existence transcending all consciousness," and no more representable in terms of human consciousness than human consciousness is representable in terms of a plant's function." He says:

"It has, however, been affirmed that much more than this limited and negative knowledge, which alone a sober philosophy professes to have of God, is possible; it has been affirmed that men, or certain privileged men, have a special sense or faculty for the immediate and direct cognition of God as a separate Being and Personality, and that this sense presents them with a special class of intuitions, which are specially and particularly related to the Divine Personality as no other intuitions are.

"There is, say those who thus believe, a part, or side, or faculty of the soul — call it Reason, Imagination, Illumination, Religious Sense, or by whatever name, — that reveals God directly as a mighty and mysterious Power, but also in certain specially human or other important relations, as the compassionate God-Father, the Author of good and of grace, the Whisperer of Truth, the inspirer of vision beatific of Himself. And it is not to be denied as a fact that, throughout the history of theology and philosophy, we find a long line of saints and martyrs and mystics, who were fully convinced that they had immediate cognition of God, the felt knowledge of his presence or absence, and the privilege of occasional communion with Him. St. Augustine, St. Bernard, a'Kempis, Pascal, all saintly and devout minds, so believed; as did others of a somewhat different stamp — Plotinus, Boehme, Swedenborg, and many besides."

It is possible that the mystic is mistaken in his theory of the source whence his religious emotion springs, and wrongly attributes to a personality invisible behind Nature the feelings which are inspired by the greatness and power of Nature herself; but it is true, nevertheless, that men everywhere believe they have within them some guiding spirit, or organ of spiritual apprehension, which gives them religious knowledge independently of reason or any logical or philosophical deduction.

Whether the claims of mysticism be valid or not, we must concede that it is the correct philosophy of religion, and takes religion out of the arena of discussion by science. Religion is not a subject for the perceptive and generalizing faculties, which if applied to it, according to both Dr. Martineau and Principal Shairp, have no other or logical effect than to discredit and dissipate it.

"Men of Science throughout the world subject each other's results to the most searching examination," and the true scholar has no prejudice, no *a priori* wish or private end to gain, but to find and establish that which is really, absolutely, objectively true and good.

Now let us hope, on the one hand, that religion may become thoroughly disinterested and unselfish, as unpartizan and free from bias as the true student of Nature; and on the other, that men of science and learning may ever show to religion that deliberation and fairness which the inevitable fixedness of religious persuasion requires, relying for tolerance and fair treatment, and for good fellowship, on the increasing prevalence of knowledge, and the widening conceptions of life and the world, which are sure to soften, modify, and correct the prejudice and ill-will which heretofore have too frequently been associated with religion.

A. N. Adams.

THE NEW PROPAGANDA.

FREE RELIGION'S OPPORTUNITY.

The world moves. The march of events is directed by a rhythmic movement like the advance of the tides, whose changing emphasis strikes deeper chords in the heart of the race till the music of humanity is educed. Reason and instinct are the guiding powers, the divine incarnation whose successive births mark eras of time, each the sum of what has gone before. A new era now dawns on the world. A higher Ideal, moulded by these upward tendencies, attracts to itself the elements of a New Dispensation, a truer soul-life of accord between thought, feeling and action.

Life is to be human, brotherhood real, man a social being. Intellect and heart, so long hooted and banned by the faithless and bigoted, the mitred and crowned, are to assert their regnancy in this world's life and affairs. The masses think, and are betaking them to unwonted, forbidden themes, and are bent on getting at the heart of things. Address them as men and they will respond, treat them as brothers and they will be true. Trust in the simple perceptions of right and wrong gives the impetus to reform; for these intuitions, being the result of ages of race-culture in life's great school, square with Natural Law, and are linked with the Forces of the Universe. In this wise, Christianity had its birth. The two Great Commandments were the summing up of human experience, the voice of the Eternal. To-day the wisdom of the ages is condensing itself again, in formulæ as simple, which are to work mightier changes because of man's larger stature and the world's fuller life.

Free Religion has given us some of the deepest soundings in this age of transition, in searching for the primal facts of man's religious nature and history through the mists and incrustations of superstition and dogma. But though it has spoken learnedly and eloquently of the soul's dignity and worth, it has failed to sketch its outlook, or make clear its duty amidst the social changes and upheavals of the time. Its task is therefore only begun. Its past labors, however serviceable, wear but a negative aspect in face of the duties pressing at its very door. Now is a crisis in its life, concurring with the most critical period in the history of the nation. Democracy has but prepared the way for Freedom's advent. And Free Religion, like Unitarianism, from which it sprang, has been but the herald of the new Faith. It is said that Unitarianism has absorbed Free Religion. The once existing contrast between the two has certainly diminished, but whether it is because Unitarianism has progressed or Free Religion has gone

backward may be a question. It may be a little of both. But the world continues to move. And it is certain that to-day Free Religion stands in the same relation to the present great economic world-movement that Unitarianism did to progressive religious thought twenty or thirty years ago. If true, as some claim, that Unitarianism has now grown so that it and Free Religion are to be considered one to-day, then the summons is to both to advance. Their opportunity is Now. The developments of the time offer a fulcrum for the work of true religion, enabling it to prove its power and grip in the wedding of the Ideal and the Actual. Let it lead on to signal triumphs of reality over sham, by showing that equity is no fantasy, but Natural Law or God's Law working through race activities in the upbuilding of the social organism, whose deep, wide-ranging harmonies are reflected in each soul's sphered completeness.

And this is to be done in a generous culture of the social sympathies, by the establishment of right relations among men. Applied Ethics may mean a reconstructed social State; a new religion, a new social order. To shrink from this issue is to recant our belief in the transcendent position and potency of the new ideas; it is to abandon the field to movements overweighted and dwarfed by tradition, which prevents their being the organ of the new spirit, the scientific and ethical spirit, the spirit of the new propaganda, the new era. Practical justice is possible only where faith in truth is unfaltering; for truth is the only practical thing on earth. To shrink from the issue will not become those laboring in the cause of Parker, Channing, Emerson, Garrison, Lucretia Mott, Lydia Maria Child, Johnson and Weiss.

The new gospel is not a recital of rights or wrongs, a prophecy or an imprecation. It is the Almighty Reality, thought and earnestness wed, Science and Religion become a unitary force. Its belief is in a new life and a new world by the co-operation of Man, Nature and Deity as one Power. Its faith in God is faith in Man and his destiny. Its Kingdom of God is the Kingdom of Man. The will of God is the reign of Law. *The science of society* is religion's field, and *social science* the work of a genuine Liberalism. Freedom comes through unity of thought and action, and their greater unity again through this freedom.

Glad am I to read, in the letter of the President of the Free Religious Association, presented at its last Annual Convention, of his "deep faith in its [the Association's] still possible usefulness," and that "the axe is not yet laid with close, uncompromising logic at the root of ecclesiastical authority." But I confess to some disappointment in not finding an "All Hail" to the people's uprising, and some word as to the way in which the junction may be formed between this popular movement and the new ideal,— which certainly must mean the blending of all reform elements in the laying of the foundation of the new social structure. I would most respectfully ask if the doctrine of "the sympathy of religions" might not now be improved, by a change of emphasis for a time to *the sympathy of reforms*, and also by bringing our eyes from the ancient to the modern world, from Asia to America, from speculative theses to the hard facts of life.

The transition in the life of the Association from the negative to the positive stage may, it seems to me, be indicated by a change in the formula used by Mr. Potter in his letter to express the "central aim" of the Association's work,— "Human intelligence, using the natural tests given in itself, is the rightful criterion of all religious knowledge for man," — so as to make it read: *Human intelligence is in itself religious, and the promotion of human well-being in all of its phases is the aim, the essence, of religion.*

This, however, would necessitate, in my humble opinion, a remodeling of the Constitution of the Association, and the adoption of new methods of work.

I will here venture to propose, as the reading of the chief article of the Constitution, one offered by myself in an article in *The Index* of May, 1882, entitled, "An Appeal to the Free Religious Association": "The objects of this Association are to encourage the study of man's life as a whole, to seek to realize the truth in life, and *to aid in those movements that tend most to the improvement of the individual and of society*, and to the oneness and freedom of mankind."

T. W. Curtis.

FATALISTIC SCIENCE AND HUMAN SELF-DETERMINATION.

II. SELF-MOVEMENT.

No body or mass of matter can set itself in motion through power inherent in its own constitution; but solely through power extraneously applied. This is the universally accepted conclusion of exact Science. Yet, in direct contradiction to it, the power of self-movement seems very obviously a property of those bodies which, on account of it, are called "animated." The spring of activity, imparting motion to such animated bodies, appears to form part of their own intimate nature, and not to be an influence moving them from without.

Here, then, we have two opinions, both firmly held, yet diametrically opposed to each other; the one reached by the circumspect method of science, the other by immediate apperception. Which of these expresses truly what actually takes place in nature? It is evident that no conciliation between them can ever be brought about. They are wholly exclusive of one another. Either the verdict of exact science against self-caused motion is fundamentally erroneous; or the striking appearance of self-movement in animals is a stupendous illusion, they being really impelled by some mechanical means; — perchance in the way at present taught by physiology, and long ago asserted by Descartes, namely, by heat or "fire," "which is nowise essentially different from all the fires which exist in inanimate bodies."

But if so, — if "animated bodies" are in verity actuated by force applied to them from outside; if we, among the rest, have no indwelling power to move, then it is clear that what we call "morality" can have no real existence. For, the power of self-movement being an indispensable prerequisite to every kind of self-determined action; and self-determined action again an indispensable prerequisite to ethical conduct; it follows, irrefragably, that if self-movement is impossible, ethical conduct is likewise impossible.

This is the strange dilemma to which we find ourselves brought by consistently following the teachings of exact science. Exact science insists on the doctrine that all change in the state of natural objects is extrinsically effected with undeviating precision; or, in other words, that complete determination through physical causation is the universal law of nature. Ethical self-determination, on the other hand, the power to influence and to mould physical nature in conformity to ethical purpose, is what we, as social and moral beings, have most at heart. To unify these two antagonistic positions, has been for centuries the principal endeavor of philosophical speculation. The impossibility of accomplishing this task in a rational way has compelled thinkers to have recourse to all manner of hyperphysical or supernatural conjectures. For only through miraculous intervention can a world governed by mechanical necessity be made to harmonize in nature with a realm constituted by moral freedom.

To realize the paramount importance of this perplexing question, it will be well to remember, that, in obedience to this same scientifically enforced dualism of "sensible" and "intelligible" causation or determination, Kant, the profound Kant, deeply versed in physical as well as mental science, was led to divide his entire philosophy into two

contradictory halves. In the theoretical half he acknowledges with utmost thoroughness the unbending sway of natural causation. In the practical half, on the contrary, he allows a nature-transcending influx to control the naturally determined physical nexus. And this magic feat he believed us human beings capable of performing by means of free volitional causation: a power not derived from nature, but from a supernatural source of moral injunctions. In nature itself there is, however, no contradiction. Everything there forms part of a self-consistent whole. And our interpretation of it, to be correct, has consequently to be likewise consistently monistic. I am convinced that the long-standing dualism of physical necessity and rational self-determination can be overcome only in one way: — the mechanical conception of the interaction of things has to be overthrown as fundamentally erroneous.

Gratefully acknowledging the incalculable debt we owe to mechanical science for having expelled from our world-conception the ever-pending dread of capricious hyperphysical interference with the even course of nature, it is nevertheless incumbent on us to recognize that it affords but a superficial explanation of the interdependence and interaction of things. It takes no account whatever of the indwelling efficiency of that which composes them. It allows them no self-important inner being and nature.

Things are not really inert masses, passively played upon by ever-shifting amounts of transferable motion or energy. They are, by force of their own intimate constitution, themselves sources of power. Their component elements do not abide in irrelational isolation until impinged upon by neighboring elements. They stand, at all times, in manifold qualitative modes of interactive relation to one another, able to enter into definite complex combinations. And these, by dint of intrinsic and specific powers, react, against the sundry kinds of encroachments to which they are exposed, in ways peculiar to their own constitution.

Indeed, can there be found among all the extravagances of Metaphysics, or even of Spiritualism, a more wild and visionary figment, than that of self-existent Energy: a motion capable of detaching itself as an independent entity from its manifesting substratum, of catching hold of other inert masses, of violently pushing them about, and of rushing at each contact in and out from one body into another?

Surely, this visualized rendering of the process of actuation, as at present conceived by the most approved form of physical interpretation,* should to sober thought be deemed a sufficient *reductio ad absurdum*, even if such interpretation did not prove utterly incompetent to account for actual physical occurrences.

In this light, the much vaunted principle of the Transference and Convertibility of Motion or Energy turns out to be a lamentably inept and vacuous conception. And we have in consequence earnestly to set about gaining a more valid and profound understanding of the doings of nature.

Should any one — swimmingly carried along by the now-established social current — imagine that abstruse contemplations like those here entered upon have no real and sound import, that the prevalent scientific interpretation of nature can have no practical bearing on human well-being and conduct; — let such a one consider for a moment the vast and varied influence which such science as we now have has already exerted on our social and moral life. To speak only of our own time, and of higher modes of influence: has not, for instance, the scientific conception of Evolution forced us entirely to change our ethical attitude? Has it not infused into our diffident minds the courage to greet with hopeful aspiration the natural wholesomeness of the rising day; while, before, we kept wasting our noblest energies in longing contrition for something we believed to have been irretrievably lost to nature in the vanished night of Time?

After centuries of harsh and often fierce conflict, the *conciliation* of Religion and Science is now occupying the best minds on both sides. Serious efforts in this direction are eagerly watched by all thoughtful lovers of their kind. Ours is an age of transition from traditional Supernaturalism to scientifically illumined Naturalism. It is tentatively moving to its goal from more or less rationalistic elaborations of theistic and pantheistic preconceptions; through strange attempts at deifications of Science and scientifications of Theism; but is sure not to rest until it has formulated a consistent humanitarian creed, science-grounded and self-sustaining.

Meanwhile, even such a solution as, for example, Mr. Spencer has offered, by elevating the mechanical principle of the indestructibility of Force and convertibility of its modes into the transcendent sphere of Unknowableness, has proved efficient to pacify many a fluttered heart, that, ere then, had been living in terror of the faith-demolishing inroads of undeified, or at least untranscendentalized Mechanics. So superstitiously anxious are we to propitiate our idols; so nobly eager to save our ideals.

The truth, diligently evaded by Physicists, that bodies are endowed with specific efficiencies of their own, has long forced its way into Physiology. "Specific energies" make themselves too obvious there to be slighted. Despite the overwhelming mechanical tendency of our present science, they figure in Biology, an eloquent protest against the qualitative indifference otherwise believed to belong to the essence of physical objects. A specific energy means an energy of a peculiar, hyper-mechanical kind; an action or reaction on the part of a functioning body transcending general mechanical laws. The activity displayed in such a case is not of the common equivalent sort. It has a specific quantity and *quality* of its own, imparted to it, not by outside influences, but altogether by the intrinsic constitution of the acting body.

"Intrinsic constitution" signifies here, not merely a certain mechanically effected aggregation or collocation of inert particles. It signifies an indiscerptible totality of being, whose definite integrant parts are held together by inner bonds of a most specific and powerful kind. Surely, it would be absurd to believe that an organism could possibly maintain, generation after generation, its subtle all-pervading distinctions simply by means of mechanically effected aggregation.

It is evidently in the intimate, so-called molecular constitution of an organism, that are stored, as its own inner and inalienable wealth, the specific energies gathered during ages of slow development through the vital toil of its progenitors.

You throw a decapitated frog into a basin of water. Immediately it will execute the set of purpose-evincing movements we know as swimming. So slight an incitement as mere surface-contact with the fluid has elicited the complex mode of reaction peculiar, under these conditions, to this special kind of organic body. The possibility of such a peculiar mode of reaction, and the ability and power to act it out, were evidently inherent as specific functional efficiency in the animal's intimate constitution. Not the remotest qualitative congruity or mechanical equivalence exists here, between the energy which acts upon the organ-

*I am aware that there are still dynamical physicists; such, namely, who believe that divers forces are inherent in matter itself, and not that mere amounts of energy are externally imparted to it; some going still farther in the direction of *vis insita*, maintaining that what we call matter is really nothing but a product of localized and interacting centres of abiding force. And I am aware also that there are mathematical physicists, who discard altogether the conception of "mass," "force" and "energy," taking notice only of space-and-time-relations, as experienced in direct perception, where indeed everything is massless and forceless. But the science of moved, impinging and aggregated atoms, molecules and masses is at present, by stress of the doctrine of kinetic energy and its principle of transference and convertibility, overwhelmingly in the ascendant.

ism and is called its stimulus, and the reaction of the organism called its function.

In such extreme cases of disparity between inciting cause and incited effect, no one is bold enough to maintain that the energy here manifest in the vital function is simply the transferred and converted energy of the stimulus. It is, however, often asserted that the stimulus bears the same relation to the organism as a spark to powder. And this is indeed true, so far as the chemical explosion is concerned, by which all vital activity is initiated. But powder, once exploded, ceases to be powder. Non-vital explosives are not like the living substance immediately reconstituted in their wholeness by the spontaneous gathering together and recombination of the elements composing them. And it is pre-eminently this wonderful fact of spontaneous reconstitution after explosive disintegration which distinguishes living substance from all other substances.

Incorporated in the exquisitely complex constitution of the living substance which forms the organic individual, rests all its inherited wealth of functional power; — a power involving most specific and pre-adapted modes of activity, — immeasurably elevated beyond the sphere of what is conceived as mechanical actuation. This manifest embodiment, into simultaneous and ever-rejuvenated presence, of the slowly accumulated vital results of numberless successive individual lives, constitutes a marvel of natural achievement, transcending all fabulated doings of supernatural origin.

It is with such self-rounded and competent fulness of bequeathed and steadfastly maintained powers, that the living individual — launched unawares into the vast ocean of existence — encounters the tide of multitudinous influences that confusedly rushes in upon him. Mark with what consummate adequacy animals — just dropped from nature's cryptic mould into this motley world of unknown conditions — are at once competent to enter into all the complex and varying relations that fit their peculiar disposition.

We have here, disposed in hair-tricker fashion, a most intricate and delicately attuned system of keys, that on appropriate touch set going potentially preorganized vital activities. In every part of the living structure are intrinsic powers aptly lodged and consolidated. And, unlike a machine — whose motive power is supplied from outside, and whose parts act upon one another by force of their intrinsic rigidity and passivity — the organism moves by force of its own indwelling energies; and its parts act upon one another, because, all astir themselves with vital commotion, they belong interdependently and by dint of intrinsic molecular interaction to the same organic whole.

You stimulate muscular substance directly, and it will — without help from any other vital structure — display its stored energy by forcibly contracting; a performance accomplished by a wonderfully complex and strictly regulated molecular activity. A slight stimulation of a motor nerve will result still more efficiently in the same display of contracting force on the part of the entire group of muscular fibres controlled by it. And where a special motor track emanates centrally from brain-substance, a still slighter incitement suffices to induce likewise contraction of muscular substance. But, this time, a whole group of muscles is made to act in a definitely co-ordinate manner. For, motor centres contain, organized within their molecular constitution, the faculty of stimulating in specific ways the muscles with which they are connected. And it requires but the least equilibrium-upsetting whiff to make them display this inherited energy of theirs.

Irritability is not, as formerly believed, the property of muscular substance only. It is, in a still higher degree, the property of nerve-substance. Light, playing upon the nerves of the eye, will cause the pupil to contract. An object rapidly approaching the eye will force its eyelids to close. And a mere lively remembrance of this occurrence may have the same effect. Thus replete with definitely organized powers are nerve-centres, and most delicately attuned withal to subtilest modes of stimulation.

Life, even at its lowest, most passive ebb, consists in a never-ceasing cycle of activities, displayed by the substance of which the living being is composed. Nay, the life-manifesting substance is actually itself out and out constituted by this same cycle of activities. And these, though stimulated by influences of the medium, are truly an emanation from the inherited constitution of the acting individual. However important to Life outside conditions may be, they are — all of them — subservient to the self-development and self-manifestation of the living being.* Among its autonomous activities the most striking to the eye of an observer are its purpose-evincing movements. And they, like the rest, are potentially preorganized in the living texture. The living being belongs therefore nowise to a mechanical order, where everything is moved by force extraneously applied; but is emphatically in possession of the hyper-mechanical power of self-movement. Self-movement, despite all scientific teaching to the contrary, is in all verity a vital property of organized bodies.†

In our endeavor to find a scientific explanation for human self-determination, — and self-determination, moreover, of a rational and moral kind, — we have now to face a far more difficult problem. We have to inquire how self-movement becomes *voluntary* movement, and how the volitional consciousness involved in the process is in reality connected with its physical outcome. EDMUND MONTGOMERY.

*Food, when duly transformed into the assimilable material called blood, serves essentially to reconstitute, and thus maintain on the height of efficiency, the living and acting substance. And the oxygen we so constantly inhale has the office — not to supply motive power by burning food-particles — but, on the one hand, to keep up the exquisitely delicate irritability of the living substance by quickly oxidizing, and thereby converting into eliminable matter, the effete products of functional explosion; on the other hand to maintain the temperature in which alone the living substance is able to carry on its functions.

†That the view of vital activity here outlined, and contrasted with the generally accepted mechanical interpretation, may not be deemed all too dogmatically advanced, be it allowed to be stated that it has been reached by long-continued microscopical investigation of distinctly observable modes of such activity; and that the facts supporting it have been published in scientific journals.

THE PHILOSOPHY OF FREE RELIGION.*

V.

BY FRANCIS E. ABBOT, PH.D.

§ 23. WHAT is the SCIENTIFIC METHOD? Nothing is more common or more confusing than a loose, vague, and indeterminate use of this phrase. It is the object of the present paper to give definiteness and scientific precision to a much abused expression, by showing that the Scientific Method is neither more nor less than the UNIVERSAL LEARNING-PROCESS — the process by which man, individual or collective, has learned everything which he now knows; and, further, by showing that this universal learning-process is neither more nor less than the SCIENTIFIC THEORY OF UNIVERSALS APPLIED IN PRACTICE TO THE ACQUISITION OF KNOWLEDGE.

§ 24. If science is real knowledge of the universe, — that is, neither ignorance nor error mistaken for knowledge, — then, self-evidently, the "method" of science is nothing but the *way* in which that knowledge has been acquired. It is no mystery; it is the familiar process by which we have learned whatever we really know. Common-sense applies this process clumsily on a small scale; the separate sciences apply it skilfully on a large scale, but in arbitrarily limited fields of investigation; philosophy, or WORLD-SCIENCE, applies it skilfully on the largest scale to the universe as a whole. The fundamental identity of the learning-process in common-sense, in science, and in philosophy, — in other

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words, the absolute *unity and continuity of method in all acquisition of knowledge,* — is the constitutive and distinctive principle of scientific philosophy as such.

Nothing could be more unscientific, unphilosophic, or disastrous to the cause of ripe reason, than the contempt for so-called "common thinking" which is fostered by the unmodernized philosophy grounded on the German Theory of Universals. Common thinking is only immature and inaccurate thinking; but the maturest and most accurate thinking must first pass through the stage of immaturity and inaccuracy. The difference is one of degree only, not of kind. There is but *one universe,* whose particular phenomena change, but whose essential laws are unchanging; there is but *one human reason,* whose special applications vary, but whose essential laws are unvarying; the fundamental unity of the universe and the fundamental unity of human reason logically necessitate a fundamental unity of method in the application of human reason to the universe. Hence it is a thoroughly irrational and incredible supposition that there should be any philosophic method whatever which is fundamentally different from the Scientific Method. The absolute unity and continuity of method in all acquisition of real knowledge is, we repeat, the first principle of a genuinely scientific philosophy.

§ 25. Consider once more, in the light of all that has preceded, how the Scientific Theory of Universals determines necessarily the Object of Knowledge, and then note how this determination of the object of knowledge explains the one and only possible way of acquiring knowledge — the universal learning-process or Scientific Method.

I. As already shown at length, the complete object of knowledge is never the *Individual Thing,* never the *Universal Concept,* but always the *Universal Genus.* The Genus is the unity of many individual things reciprocally related in one universal kind; and the intelligible essence of the Genus is this internal relational system of the whole as a whole. The Genus may or may not be related, as a present object of knowledge, to a present subject of knowledge, in a present act of knowledge; but this non-essential and transient relation to a subject in no wise affects or changes the internal self-relatedness in which the intelligible essence of the Genus consists. Nothing but this internal and permanent relational constitution of the Genus-in-itself can explain the fact that, whenever it becomes an object of knowledge, many independent minds or subjects of knowledge derive essentially one and the same concept from it. This significant and pregnant fact did not escape the eagle eye of Kant himself, when he said (Prolegomena, § 18): "There would be no reason why the judgments of other minds should necessarily agree with my own judgments, were it not that the unity of the object to which these judgments all refer, and with which they all agree, requires them all to agree one with another." If Kant had only adhered to this profound insight into the independent, immanent, and determinant constitution of the object as a *known thing-in-itself,* and if he had not constantly neutralized it by declaring the *thing-in-itself unknowable,* the German Theory of Universals would not have been for a hundred years the chief obstacle to the progress of philosophy.

II. The Concept is not an intermediate third term between the object and the subject of knowledge, but is itself the very act or relation of knowledge between them. *The knowing an object is itself the concept of it.* Even a false concept is only partially false — the false combination of elements separately true. Nothing could have been more unfortunate for philosophy than the clumsy "hypostasis," or transformation of a mere act or relation into a thing, by which the Concept has been set up in German metaphysic as itself the only real object of knowledge. The permanence of conceptual knowledge is a fact due to memory; but this fact does not wipe out the other facts that *the object of all knowledge is the genus known,* and that *knowledge perishes when the genus is forgotten.*

III. To the question, "What is that?" the invariable answer is, "A book," "A house," "A tree," or some other kind of things — a genus always. The amount of information imparted by the answer is measured by the amount of knowledge respecting that kind of things already possessed by the inquirer. Nothing whatever is or can be known as absolutely single or unrelated, that is, as out of its kind. The only possible answer to the question, "What is that thing?" is to tell the kind to which that thing belongs. Know the kind, and the thing is so far known; know all the kinds to which it belongs, and the thing would be absolutely or exhaustively known. If absolute or exhaustive knowledge of anything is unattainable by man, the reason is that his knowledge of the innumerable kinds of things is necessarily incomplete. But it is much to know in what knowledge consists — much to know that knowledge is always of the thing through its kind and the kind through its things: in a word, that its object is necessarily and invariably the Genus-in-itself. For it is the fact of the independent, permanent, and immanent self-relatedness of the Genus-in-itself which renders the universe intelligible; and it is thorough understanding and appreciation of this fact which render a philosophy of the universe possible, nay, inevitable. Science has already accumulated abundant materials for a comprehensive world-conception: nothing is now needed but ability to comprehend them.

§ 26. From all this it follows that the learning-process, identical in common-sense, science, and philosophy, must be the patient and continuous Discovery of Genera by Experience. If the internal self-relatedness of the Genus exists independently of human reason, yet is knowable and discoverable by it, then the only possible learning-process must be the Observation of Nature. Such has been from the beginning the Scientific Method; and this is nothing but reducing to practice the Scientific Theory of Universals, namely, that the real object of knowledge is the Genus alone. As so often happens, practice has gone in advance of theory; yet theory alone ultimately explains practice. Scientific practice took for granted the existence and knowableness of genera and species, and their discoverability by observation. Indifferent to all philosophical skepticism, it resolutely set to work to discover them; and the result has been such a vast accumulation of indubitable knowledge of Nature as to confound and overawe skepticism itself. In making the initial assumption of knowable and discoverable genera in Nature, and in employing observation and experiment as its means of investigation, science has only improved upon the immemorial method of common-sense — the method which every child necessarily adopts in its earliest acquisition of knowledge, the method which every man adopts in the world of affairs, the method which every skeptic himself adopts in his ordinary life. And it turns out in the end that this practical method, tested by a thoroughly modernized theory of universals, is at bottom the only philosophical method — the only possible foundation of a scientific philosophy.

For from the German Theory of Universals, that the real object of knowledge is the Concept alone, it follows that the whole learning-process consists in the mere Discovery of Concepts by Consciousness and the Development of Concepts by Pure Reason, independently of real genera and species in Nature as a known thing-in-itself. Hence Kant unequivocally declares (Prolegomena, § 36): "The [human] understanding does not derive its own *a priori* laws from Nature, but prescribes them to it." Again (§ 38): "The unity of objects is determined merely

by the [human] understanding, and indeed according to conditions which lie in its own constitution; and thus the [human] understanding is the origin of the universal order of Nature, since it comprehends all phenomena under its own laws," *etc.* In other words, Nature, as a reality existing independently of the human understanding, has no discoverable unity or order whatever, and is absolutely unknowable in itself. This is a flat denial of the results of science, which consist in verified discoveries of an *immanent and generic* order and unity of Nature, known by, but in itself independent of, the human understanding. Thus the German Theory of Universals, denying all knowledge of real genera in themselves, denies the truth of science, and the possibility of any method by which the immanent constitution of Nature may be learned by man; and there we leave it.

§ 27. Now the Scientific Method, whether practised unskilfully and narrowly by common-sense, skilfully and broadly by science, or profoundly and comprehensively by philosophy, consists in three essential steps.

I. Observation. Man *observes* Nature, and thereby gradually discovers its real genera. Since the real object of knowledge is invariably the Genus-in-itself, there must be observation and comparison of many individual things before the generic relations which unite them in one natural kind can be even in part discovered, — that is, before knowledge as such begins. These generic relations ramify far beyond the reach of exhaustive observation by man. Hence result the actual limitation and imperfection of human knowledge, on the one hand, and, on the other hand, the absurdity of setting up any arbitrary or fixed limits of human knowledge, so long as there is a possibility of making further observation, or of inventing artificial aids to observation, or of strengthening and developing the observing powers themselves. Grant the existence of observing powers in Man and the existence of genera to be observed in Nature, and science is possible; deny either factor of human knowledge, and science is impossible. It is wholly immaterial to the truth of science whether we can, or cannot, frame a Theory of Knowledge which shall explain exactly and fully in what observation itself consists. *How* we observe may be doubtful; *that* we observe is indubitable. Kant reasons that we have no faculty by which to observe things in themselves, and therefore cannot know them; scientific philosophy reasons that we do know genera in themselves, and therefore must have faculties by which to observe them. The very first step in learning anything is Observation, and common-sense, science, and philosophy alike would be impossible without it.

II. Hypothesis. Man not only observes real genera in being, but also creates ideal generalizations in thought. By imagination, inference, and reasoning, he combines the data of observation into tentative concepts of possible real kinds. All reasoning is classification. Deduction is reasoning from the constitution of the universal kind to that of its individual things; induction is reasoning from the constitution of the individual things to that of their universal kind. The syllogism itself, the universal type and instrument of all reasoning, affirms both in premises and in conclusion the reality of generic relations, and absolutely presupposes the truth of the Scientific Theory of Universals. Hypothesis, the only means by which man can freely enlarge his intellectual horizon, is itself a mere bridge between initial observation and final observation. For no hypothesis as such is knowledge; but hypothesis becomes knowledge, when new experience has set upon it the seal of its own confirmation.

III. Experimental Verification. This is the testing of hypothesis by fresh observation. If an ideal generalization, subjected to this crucial test, proves to have been a genuine anticipation of experience, it can only be because fresh observation at last finds the real genus which the ideal generalization anticipated, and to the discovery of which it successfully guided. This is the essence of all Verification, the last step of the Scientific Method, the confirmation of hypothesis by fresh observation, the discovery in Nature of a real genus which an ideal generalization sagaciously divined in thought. The Scientific Method begins with Observation, proceeds with Hypothesis, and ends with Fresh Observation in Experimental Verification; and what it observes, what it anticipates, what it verifies,— in one word, what it learns, — is invariably the Real Genus-in-itself.

§ 28. Thus the Scientific Method, or the universal learning-process by which all human knowledge is acquired, is neither more nor less than the Scientific Theory of Universals reduced to practice. The doctrine of the Real Genus-in-itself, as discovered by the Scientific Method, is the Theory of Being; and that will be the subject of our next paper.

REFORM IN WORSHIP.

When Jesus summed up the whole of human duty in two precepts, he said: "The first is love to God with all the heart; and the second is love of our neighbors as ourselves." But when he compressed still more, making one precept sum the whole, he said: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7: 12). He believed that the service of man was the best worship of God.

With this view of worship who could wish to discard it? In such worship, if it could but be begun in the world, "petition" and "praise" would have much less place than has always been accorded them, and that which, in prayer or song, has taken these forms would become sympathy, kindness, helpfulness, in various ways. Worship would not be conducted on the principle that God is the greatest egotist of all the universe, nor on the principle that a congregation of able-bodied men and women are religious tramps, trying to get something for nothing from the Almighty, or trying to persuade him to be more kindly disposed and merciful than naturally he is, and not to damn quite so many of his children.

In such worship, that is to say, the hour of prayer shall be a season of forgiving and sympathizing, and the occasion for the expression of thoughts of love and the studying of ways for helpfulness. This will be worship within. And without, worship will consist in the acts expressive of the sentiments named; in the deeds which correspond to the forgiving spirit and the loving desire.

We need at once this much of reform in prayer and worship. Perry Marshall.

CORRESPONDENCE.

WILL THE F. R. A. STILL LEAD?

[However little the Free Religious Association intended any such thing, unquestionably in taking up at its late Convention subjects of Social Reform it "put its foot in it,"— and too deeply to extricate itself. Nothing remains for it now but to *put its heart in it also.* From all over the country are coming calls to it. Witness the following.—Ed.]

Dear Sir: Spottsville, Ky., July 15, 1889.

When I subscribed for The New Ideal, the price was $1.00, but since it is enlarged it is $2.00, and I am willing to increase my subscription accordingly, and therefore inclose another dollar. The paper is worth that.

I am greatly interested in the discussion of remedies for the present social disorder, and highly value, on this account, the report in your July paper of the addresses at the Convention of the Free Religious Association. I thoroughly agree with Mr.

Bellamy that the burning issue of the period now upon us is to be, is already, "Plutocracy against [some form of] Nationalism."

In guiding the people to a just and righteous conclusion upon this issue I look to the great hearts and strong intellects of the Free Religious Association for leadership and help. The orthodox churches are no good. Their ministers are mortgaged to a dead past and are blind leaders of the blind. I trust the cry of the helpless poor, and of those who feel that their children will be forced down into poverty by the present order, may inspire the hearts and minds of the good men and women who spoke recently from the platform of that Association, and stimulate them to a noble service. SAM'L W. LANGLEY.

CHURCH TAXATION.

CAMBRIDGE, May 22, 1889.

THE NEW IDEAL, in its June number, is misled by the reckless and wholly false statements of a western paper.

President Grant never made a greater blunder than when, in his Message of 1875, he showed that he had been led into believing that church property to the amount of $1,000,000,000 was then untaxed in our country, that the amount might be $3,000,000,000 in 1900; and that such an accumulation might, to use his words, lead to "sequestration without Constitutional authority and through blood." It was, on General Grant's part, a fearful blunder. Ex-Gov. Dix promptly corrected his mistakes as to the Trinity Church property in New York, showing that Trinity then paid $100,000 a year in taxes, and maintained, out of its taxed income, four charity schools and one free hospital in New York city. In January, 1876, Mr. Geo. H. Andrews, through the N. Y. *Times*, more fully corrected the President's figures. He showed that all church-property drawing an income was already taxed. He estimated the untaxed church-property in our country as then something more than $212,000,000, while the Nation's untaxed war armaments,—forts, ships, etc.,—he rated at $2,500,000,000.

In 1876, the total valuation of Massachusetts was $1,769,359,431, while that of her churches was $30,242,800. In 1870, the Roman Catholic church property in our country was rated at about $60,000,000, and that of the Protestants at about $300,000,000.

The Census of 1890 will soon enable us to make statements more trustworthy and more instructive than any of these. But I do not expect its reports to show or to suggest that our present exemption from taxation of property devoted solely to religious uses is either unwise, inexpedient, or wrong. HENRY C. BADGER.

THE TRINITY CHURCH PROPERTY.

DEAR SIR:— NEW YORK, May 25, 1889.

I HAVE the pleasure of acknowledging the receipt of your favor of the 21st inst., addressed to the Secretary, Board of Trustees of Trinity Church, informing me that you "have seen statements for a number of years concerning the large property of Trinity Church, and many criticisms of its course in holding such immense estate free of taxes." And you ask me for the facts in the case. I am well aware that many misrepresentations in reference to this corporation have appeared in the newspapers from time to time, and am very glad of this opportunity of informing you that Trinity Church pays taxes on all its real estate, with the exception of the churches and school buildings which it owns and the grounds surrounding the same. Trinity Cemetery is also free of taxes, but upon all the real estate from which income is derived the church pays taxes just as any other owner of real estate.

The clipping which you inclose in your letter, giving the criticism of the *Chicago Herald* and other papers upon Trinity Church, is therefore most unjust.

In addition to Trinity Church we have five chapels in this city, with free schools attached to each, and nearly all the Episcopal churches in the lower part of the city, whose congregations are largely made up from the poor, are mainly supported by Trinity Church, through annual donations, without which these churches could not be supported.

Please accept my thanks for your offer to give as wide a circulation as possible to such corrected version of the matter as I might send you. S. V. R. CRUGER, *Comptroller*.

NEW IDEAL—THEODORE PARKER—FREE RELIGION.

D——, Mass., May 20, 1889.

"I FEEL like sending you a few words at once, to tell you how glad I am to see by the June NEW IDEAL that the price is to be raised to $2.00 per year. I send the additional $2.00 for my two subscriptions to the paper for this year. The former price always seemed to me ridiculously small for such a paper. I rather hope it will continue as a monthly, for there is enough in one number to think about for a month, though the time often seems long to me between the issues. The only fault I find with THE NEW IDEAL is that there is too little by the editor in it. I would like to see more than 'General Topics.'

"I had an idea that we might have the two sermons by Theodore Parker, for which, in your June number, you ask in behalf of a subscriber; but I cannot find them. My father was one of his friends, and, although I am not old enough to remember him, he used to stop often at our house in Jamaica Plain, to see and to kiss the *baby*; and I am glad that I happened to be the baby.

"I always feel sorry, when May comes, that I am not able to go to the Free Religious Association's Convention and Festival. I have belonged to the Association for many years, but have not been to an annual meeting since 1872. From that time, to 1878, I was in Illinois (teaching in Springfield), and since then invalidism has prevented my attendance. I often recall, now, with what mingled horror and curiosity I was regarded in Springfield! You know it was even more unpopular then than it is now to be a 'Free-thinker,' and by every one except my personal friends I was avoided and gazed upon with displeasure, being accused of contaminating those with whom I came in contact. But I was perfectly serene, always having the courage of my convictions. — — —

[Concerning the two discourses by Theodore Parker, the editor would here say that a subscriber in Keene, N. H., who has the volumes by Parker containing the addresses wished, has generously had the two desired sermons copied on the type-writer and forwarded to this office, and they have been sent to the New-Jersey subscriber who inquired for them. Certainly here is an example of brotherly and disinterested "co-operation," between *two* "commonwealths," for we think that neither the recipient nor the donor knows who the other is. May such co-operation grow.]

BOOK REVIEWS.

Ethical Religion. A volume of lectures given, for the most part, before the Society for Ethical Culture, Chicago. By Wm. Mackintire Salter. Boston: Roberts Bros., 1889. $1.50.

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